



Value Foundations of Youth Education in China (1950-2000s)

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Journal for Educators, Teachers and Trainers, Vol. 12 (1)

<https://jett.labosfor.com/>

Date of reception: 17 March 2021

Date of revision: 15 June 2021

Date of acceptance: 12 September 2021

Bi Qiushuang, Nikolaeva Alla Dmitrievna (2021). Value Foundations of Youth Education in China (1950-2000s). *Journal for Educators, Teachers and Trainers*, Vol. 12(1). 185 – 194.

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ABSTRACT

The research is based on the scientific idea that the value orientations of youth are dynamic, therefore their study is relevant at any period of time, therefore it is important to study trends and their transformation in the development of the value foundations of upbringing in order to solve the most complex problems of personality upbringing. Research methods: theoretical analysis, synthesis, generalization of facts, events, phenomena; discursive analysis of the value foundations of education in different historical periods; methods of systematizing and generalizing the theory and practice of educating youth in China; survey, questionnaires, statistical methods. The main results of the study: on the basis of the periodization of this process in China, the genesis (stages) of the value foundations of youth upbringing was determined, an analysis of the leading trends, achievements and contradictions in the study period was carried out, the characteristics were substantiated and the transformation of the development of value orientations of youth at each of their stages was revealed. Thus, the historical and pedagogical analysis of the value foundations of the education of young people in China allowed us to come to the following general conclusions: the goal of education was transformed from an orientation towards strengthening the moral foundations of citizens, towards the integration of morality and knowledge/skills - towards the education of morally stable and educated people. The modern values of educating young people in China represent a dualism of values: traditions and modernization, preservation and transformation, a symbiosis of Chinese folk and international culture. Of great interest to science is the phenomenon of "stability", where for many decades in China there has been a fundamental and stable value foundations of the education of young people who do not differ from the actions of the individual, demonstrate exceptional ability to work, citizenship, reverence and respect for elders, law-abidingness, and certain moral qualities. All this requires a deeper study and the identification of effective means of their formation and development.

Keywords: China, youth, value foundations of upbringing, historical and pedagogical analysis, systematization, periodization, Confucianism, transformation of the foundations of upbringing.

INTRODUCTION

As known, education and upbringing in China is distinguished by centuries-old philosophical and educational traditions of upbringing a moral personality with a high level of patriotism, recognition and adherence to social and family traditions, exceptional ability to work, achievement of goals in life, etc. The problems of the formation of the value foundations of education were considered by many Chinese authors (Confucius [15], Lao Tzu [17], Meng Tzu [], Hu Juan [14], Li Ligu [14], Hu Lifang [14], Chen Qingzhi [4], Rao Shangkuan [17] and others. The studies of Chinese authors are devoted to the formation of the foundations of folk culture as values in the upbringing of young people, such as: Ji Baocheng [19], Meng Xiancheng [20], Liu Daoyu [22], Liu Xudong [23], Ding Wei [8], Feng Gang [18], which analyzes the peculiarities of folk culture as the value basis for the education of young people in China. The axiological aspects of youth education are presented in the works of Natalia L. Smakotina [30], Olga Yu. Kornienko [30], Zhang Jianshuang [34], Shi Xiaoyu [35], Yang Yi [35], Merdeeva, T. [28], Bazhenova, N. [28], Polyanskaya Ekaterina N. [29], Rummyantseva Nataliya M. [29], Tyutchenko Alexander M. [29] and others. In the works of such scholars as Wu Zhe [31], Liu Yingjie [32], Xing Yongping [33], the issues of the values of Confucius upbringing are analyzed. The foundations of modern educational values in China have also been the subject of research by a number of Chinese scientists (Li Wu [25], Tao Hong [36], Tang Chuangsing [26]).

An analysis of sources showed that Confucianism is recognized as the most important resource for educating young people in China, which is based on a system of ideological attitudes formed in the interaction of the family, the public (religious and secular) and the school, which made it possible to preserve and transmit the centuries-old ideals of upbringing that contribute to the formation of value orientations of young people. At the same time, despite the great interest of researchers in the value foundations of upbringing in China as a whole, few systemic studies in this area have been found. Aim: on the basis of historical and pedagogical analysis, identify trends and features of the transformation of the process of formation and development of the value foundations of youth education in China (1950-2000s)

The solution to this goal was carried out using methods of analysis, synthesis, generalization of facts, events, phenomena; discursive analysis of the value foundations of education in different historical periods; methods of systematizing and generalizing the theory and practice of educating young people in China; survey, questionnaire, statistical methods.

MATERIALS AND METHODS

The research materials were theoretical sources on the problem of youth education, the study of which made it possible to conduct a discursive analysis of the value foundations of education in different historical periods of China's development, to systematize facts, events, phenomena; to summarize data of a different nature, obtained during the analysis of sources, to identify the factors that influenced the upbringing of young people. Practical experience in the formation of the value foundations of education was also studied, which made it possible to track their transformation in modern conditions. In order to identify the value orientations of young people in China, methods of survey, interviews, conversations and questionnaires of student youth in China and Russia were used based on the methodology of M. Rokich. The sample for the survey and other species in 2020 included 500 students: 250 from the Heilongjiang Institute of Foreign Languages (China) with an age of 18-24 years, boys - 115 people, girls - 135. As a comparison of the values of Chinese youth at the present stage, the same survey of students of the North-Eastern Federal University named after M.K. Ammosov (Russia) with coverage of 250 people. from 18 to 24 years old, including 120 girls, boys -130 students. Empirical research data have confirmed the transformation of the value foundations of youth education in China.

RESULTS

The study and analysis of the youth upbringing system in China in the period 1950-2000s made it possible to substantiate the characteristics of the process of formation, consolidation and development of the value foundations of youth upbringing in China in a historical retrospect, as well as to substantiate the main resource for the formation and development of the value foundations of youth upbringing in China - Confucianism as a source of the leading idea and the basis of the process of educating young people in the history of China's education.

The study is notable for its novelty in terms of identifying and substantiating the characteristics of the process of forming the value foundations of the education of young people in China based on the analysis of the main concepts of Chinese ideologists and teachers, in particular, Confucianism, as the origins of the entire system of upbringing of a social orientation, on which the development of each individual depends, her spirituality and moral qualities. In other words, Confucius argued that first you need to achieve self-improvement, then family harmony, hence - order in the state and peace in the empire. The most fundamental goal of ancient Chinese Confucian education is to educate gifted and talented youth loyal to the government. At the same time, the analysis showed that some of the values of upbringing in China were lost in the process of modernization or underwent transformation, especially in modern conditions.

The next feature of the study is periodization. Based on the historical and pedagogical analysis of the genesis of the value foundations of education in China, its stages are highlighted and their characteristics are presented: I. The origins of the value foundations of youth education before the establishment of the People's Republic of China (450 BC - 1949); II. Formation of the value foundations of youth education in socialist China (1950-1990) and III. Revival of the value foundations of youth education in modern conditions; emphasis on deep assimilation and preservation of cultural values, taking into account the historical traditions of Chinese society, the transformation of value orientations among young people (1990-2020s).

Here is a brief description of them. Stage I is characterized by the formation of a system of educational values, where the content of education is based on Confucianism. The content of upbringing according to Confucius was based on the "Six Arts" and "Six Classical Works", of which Confucius paid the greatest attention to poetry, rituals and music. He said: be inspired by poetry, establish yourself in rituals, improve yourself with the help of music. He also argued that through the "Book of Song" and "Book of History" young people can achieve the lofty ideals of "Shijing", develop sound aesthetic values. By studying the "Book of Changes and the Chronicle of Spring and Autumn", you can deepen your knowledge of the natural sciences and social sciences. As for religious beliefs, Confucius said little about the extraordinary or God, he argued that "a person should respect

God and spirits, but stay away from them." The values of Confucius upbringing can be summarized in the following table (Table 1).

Table 1: Value foundations of upbringing according to Confucius

Category of the main tasks of education	Educational Thought Statements	Value encoding
Human nature	Human is born with a similar human nature.	Similar human nature
The value of education	By nature, people are close to each other; through practice they diverge far. Human does not learn, when he is confused he would become lower class people.	Mutable human nature; emphasis on education
Educational principle	Education should be provided for everyone, regardless of their social status.	Equality, individuality
Educational purpose	The teacher gave instructions on four aspects: culture, moral behavior, sincere sincerity, and truthfulness.	Material benefit, formality
Educational content	Poetry encourages action, ritual establishes in society, music improves personality.	History; Exercise; Loyalty; Reliability; ritual; Music; Poem
Knowledge	Intuitive knowledge of the highest class. Knowledge gained through learning is in the second grade, and knowledge gained through confusion is in the third grade. If a person does not study when he is confused, he will become a lower class person. (Confucius) was not born with knowledge. I love the old and try to study it.	Innate knowledge; Hierarchy; History buff; Love of learning
Education	If I had learned the Way in the morning, I would have died contentedly in the evening. In the company of three, one can always find a teacher.	Learn from others; Honesty; Hard work; Learning enthusiast; Thinking; Editorial Board; Reading; Respect for history
Student-teacher relationship	How could you know that the next generation would not be able to surpass the older generation?	Excellent teacher; Progress; Benevolence
Student	I test myself for three aspects a day, including whether I am sincere in doing things for others, whether I am trustworthy from friends, and whether I have internalized what my teacher taught.	Ambition; Strong will · Self-reflection; Loyalty; Reliability; Bug fix; Helping others; exercise; Purity; Simplicity; Filial piety; Respect

The followers of Confucius were also unanimous that education at the level of society is necessary for the good of the state and society, as an effective means of preparing a person to rule and win the love of the people. For example, Meng Tzu argued that "in order to win the hearts of people, you need to train them well so that they can manage more effectively. Good governance makes people fearful, but also love their ruler, bringing prosperity to the people. In addition to promoting governance, education can also help society resolve the tension between mental and physical labor" [21]. Meng Tzu also agreed with Confucius that the cultivation of a gentleman is the main goal of education and wrote that "the most important criterion of a gentleman is his persistence in achieving moral perfection, especially with regard to benevolence, righteousness, ritual and trust" [6]. Zhu Xi emphasized that education is extremely necessary for the rich, because they will be more easily corrupted: if the rich are not educated, they would be close to animals. Accordingly, schools should be established for education, ritual and teaching [4]. During the Sung Dynasty, education in China developed in the aspect of moral education, but moved away from teaching sciences. One of the most influential orthodox philosophers and educators in Chinese history, Zhu Xi, argued that "scientific education does not matter" [4]. He suggested that the most important goal of education is "the enlightenment of morality, the restoration of the Heavenly principle and the elimination of human's material desires" [6]. The most important moral principles were benevolence, righteousness, decency, wisdom and loyalty, mutual love between parents and children, righteousness between rulers and ministers, the difference in responsibility between husbands and wives, proper order for older and younger brothers, and mutual trust between friends. Of all the principles of interpersonal communication, ritual was the most important.

For the second stage "Formation of the value foundations of youth education in socialist China (1950-1990)" it is characteristic that the goal of education was determined by the needs of the country's economic development and was associated with training more people to work in social production, that is, education and upbringing were the main a factor in the construction and development of society. In 1950, Mao Zedong proposed three basic principles of education in the PRC: "education should serve the cause of the revolution, the building of communism, and be closely linked with social production; focused on science and technology" [7]. Based on these principles, Dong (1953) pointed out that upbringing faces two tasks: training personnel necessary for the

development of society, fostering a love of work, and transforming children and adolescents into a generation of comprehensively developed "new socialist men" [8]. They must love the nation, people, labor, science and take care of public property. They should be healthy, lively, courageous and honest educators of a full-fledged socialist person [8]. During the study period, it was argued that the distinction between mental and physical labor should be eliminated, students had to learn from workers and peasants, performing physical labor in factories or farms. In promoting this policy, productive labor received widespread support from "The Great Revolution in Education" (1958). If in the previous "five-year plan" there was no fundamental shift in the formation of the values of upbringing, then under the slogan of the "Great Educational Revolution" the value foundations of upbringing began to undergo a deep, thorough, but gradual transformation. Political strife and productive activities were the highest priority in education, and students were often encouraged to drop out of school and work in manufacturing. They were taught that there is no distinction between physical and mental labor, and the former is in fact superior to the latter. People engaged in manual labor were more respected than representatives of the intelligentsia. At the same time, teachers were criticized for teaching academic and scientific knowledge, and this was considered bourgeois thought that needed to be eradicated. Thus, political struggle and industrial practice had a higher priority over intellectual or scientific education. This proclaimed the values corresponding to socialist ideals. In 1982, the XII National Congress of the Chinese Communist Party marked a new direction in the field of education, which included the development of students in a complex of moral, intellectual and physical qualities; socialist consciousness. It was also planned for the next 20 years to pay more attention to fundamental and strategic issues related to the socio-economic development of the country (agriculture, energy, transport, education and science). For example, in 1982, the "Rules and Regulations for Secondary School Students" were adopted, according to which, "students had to love their nation, support the leadership of the Communist Party, serve the cause of the people and the socialist system" [9].

During this period, the conflict between the Chinese and Western educational systems pushed many members of the Chinese intelligentsia to believe that capable young people should be sent to study in Western countries in order to save China and the Qing dynasty. Functional learning theory, well known in the West, came into use, in which the study of the Chinese language was supposed to provide an educational content that could develop the minds of people in the same way as the study of religion in Western society. Thus, one of the leading tasks of education was the preparation of a larger number of intellectuals from workers and peasants, ideologically tested and reliable, as well as professionally competent.

In 1983, Deng Xiaoping proposed the so-called "three directions to face", reflecting the modernization of education as a fulcrum, expressed in the following: since "education and upbringing should serve the economic development of the country, the content of upbringing was prescribed to focus on new directions and problems in the world as a whole, including the advanced scientific achievements of countries, and this should also contribute to the development of upbringing of youth" [10]. China had to pursue a policy of reform and openness, as well as continue to propagate the ideas of Marxism and Mao Zedong. For example, teachers had to pay attention to economic development trends, equip students with the knowledge and skills necessary to achieve the goals and objectives of social development. According to the professional morality of primary and secondary school teachers (1989), respect for teachers has become a symbol of the degree of civilization of the nation. Thus, education has become a strategic direction in the policy of the Communist Party of the PRC, which should be focused on modernization, peace and the future, the development of labor education, socialist consciousness and morality, intelligence and physical health. These provisions were strengthened by the introduction of the "PRC Law on Compulsory Education" (1986), so the education of young people became regulated and regulated by the state: all children over 6 years old must receive 9-year compulsory education, which favored the national policy in the field of education, improving its quality and development of moral qualities, intelligence and physical fitness of students in order to improve the quality of life of the whole nation. Summarizing the answers to the question: what are the main value foundations of the education of young people in China, it should be noted that values are usually expected or idealized achievements in education. We agree with the generalized opinion of Chinese researchers Confucius [15], Meng Xiancheng [14], Hu Juan [14], Li Ligu [14], Hu Lifang [14] that the values inherent in the education system can be viewed as a mirror image of the cultural level and basic human values. Like all values, values in education change over time due to changes in the social situation. We found confirmation in the sources "History of Chinese Education"; "Take people for upbringing as an essence, put moral education first and pay attention to real effectiveness" that in China, traditional Confucian values of upbringing were most common throughout all periods in terms of philosophy, psychology, sociology and the educational significance of interpersonal relations, standards for assessing educational achievements of students, educational motivation, teaching methods and attitudes towards knowledge. Our data agree with the opinion of the authors [Wen, H. Yu., [11] Dong, H. L. [11], Liu, Z. Yu., [12] Liu, S. Yu. [12] Yin, X Z., [12] Yang, Z. V. [12] that at the second stage, education in the PRC is new democratic, that is, national, popular and scientific; the main task of upbringing in the PRC is to raise the level of education of the population, provide all-round support for capable, gifted, talented children; the eradication of

feudal thought, comprador and fascist ideology among the people, the spread of the ideology of serving the people; development of natural science and other sciences.

The study and analysis of the formation and development of the value foundations of upbringing in China showed that at certain periods their transformation took place, associated with a change in state policy and the processes of globalization of society, which are characterized by 5 distinctive categories: stable, transforming, reviving, emerging and ignored educational values. This is especially pronounced at the stage III (1990-2020) - the period of the revival of the value foundations of the education of young people in modern conditions. It was revealed that a greater emphasis was placed on deep assimilation and preservation of cultural values, taking into account the historical traditions of Chinese society, the transformation of value orientations among young people. Upbringing in China has always been considered the main idea of the nation, which largely determined the rise and fall of the nation, so the development of the upbringing process became the responsibility of all Chinese citizens. Education must integrate with productive labor and social practice, educating future builders and successors of the cause of socialism. High-quality education was characterized by the development of deep patriotism and collectivism among students, devotion to the ideas and ideals of socialism, knowledge and promotion of national and revolutionary traditions, respect for laws and morals. Young people should fulfill their social responsibility and make great efforts to serve people and develop creative spirit, practical abilities, science, environmental awareness, etc. In general, young people should strive to become a new generation with "four rites" and "five love".

According to the Plan for the Reform and Development of Education in China (1993), the main goal was to improve the quality of education of citizens and the training of gifted children. China should develop a socialist education system that takes into account the Chinese specifics. All schools had to strictly adhere to these guiding principles of the education of socialist construction, education should be integrated with productive labor in order to prepare builders of socialism with high moral qualities, intelligence and physical fitness. After decades of efforts to modernize the education system, Deng Xiaoping noted that science and technology were key to the implementation of the "four modernizations". Jiang Zemin (1994) also actively promoted this concept. According to the Law of the People's Republic of China on Education (1995), "state policy was aimed at" instilling in students the values of patriotism, collectivism and socialism": education should contribute to the development of the positive aspects of traditional Chinese culture, as well as include all the achievements of humanity; must be separated from religion and any organization; all Chinese have equal educational opportunities; everyone should respect teachers, and the state should protect the legal rights of teachers and improve their social status, working conditions and social protection" (Law of 1995). In the last five years of the twentieth century, two important points have been actualized in the education of young people in China: the problems of education have been raised to a much higher level, which is confirmed by the opinion of Deng Xiaoping: - education has become the nation's most fundamental idea. We share the opinion of Jiang Zemin and Zhou (1999), who argue that "the rise and fall of a nation depends on the role of education and all citizens have an equal responsibility for the development of education" [11]. According to the Decision on Deepening Educational Reform and Comprehensive Promotion of Education (1999) of the State Council of China, it is emphasized that "national power is increasingly dependent on the professional level (qualifications) of workers, the number and quality of gifted, talented people; that the introduction of quality upbringing should fully comply with the guiding principle of the Communist Party in the field of upbringing, aim to improve the quality of life of people, and focus on the development of creative aspirations and abilities of students, the development of their moral foundations, intelligence and physical fitness" [12].

At this stage, the nation's revival strategy based on the development of science and technology was actively implemented, and international cooperation developed rapidly. In November 2002, the 16th National Congress of the Communist Party of the PRC adopted a new education policy, according to which upbringing should serve the people: "Manage upbringing that makes people satisfied" [13]. The state guaranteed universal compulsory education, especially in rural areas. In 2004, the Ministry of Education of China published the Action Plan for the Revitalization of Education for 2003-2007, which attached strategic importance to the problems of education of young people, which implied the achievement of results in the "revitalization" and development of the country based on scientific achievements and new technologies. Thus, Li stressed that throughout the entire process of socialist construction, education should take a position of strategic priority, serve socialist construction, which should also be based on the education of young people. The most fundamental role of socialist education was to prioritize the study of political ideology. Educational values were declared, such as: education as a strategic priority, which should contribute to the construction of a material and spiritual civilization; all Chinese society should respect and respect teachers; a ban on religious activity at school (secular education). The upbringing of a new generation in China had to follow a policy of reform and openness.

In general, we can conclude that during this period, the tasks of strengthening morality and education were solved through the promotion of traditional Chinese and socialist values. A strategy for the revival of the nation was implemented on the basis of the development of science and technology, international cooperation. The

development of a global vision was considered very important for the successful management of education in China in order to embrace the most positive achievements of the developed countries of the world. For example, Yuan commented: “We must step on Chinese soil, promote a significant portion of Chinese cultural heritage, and rely on other countries humbly to manage Chinese education well and make Chinese contributions to world education: social experience, scientific spirit, healthy lifestyle, responsibility, creativity” [1].

The analysis showed that the first reforms of the new communist government of the PRC are in many ways similar to the Soviet reforms after the 1917 revolution in Russia: the introduction of the ideology of the "dictatorship of the proletariat"; elimination of contradictions between mental and physical, city and village, social strata in society; "Reforging", education of new people - the builders of socialism and communism, the creation of labor camps; five-year plans; constant improvement of the well-being of people [2]; the creation of a "Unified Labor School" to replace the pre-revolutionary school, strengthening of labor education, the opening of training in production, the elimination of illiteracy ("likbez") and the coverage of training of an increasing number of people ("vseobuch") [3]. And at present, much is similar: the idea of a healthy lifestyle, patriotic upbringing, as evidenced by comparative research data on the basic values of Russian and Chinese students (Fig. 1) [5]. The sample for the survey and other types in 2020 included 500 students: 250 - from the Heilongjiang Institute of Foreign Languages (China) with the age of 18-24 years, boys - 115 people, girls – 135. (Table 2) Distribution of core values of youth in China). As a comparison of Chinese youth at the present stage, the same survey of students of the North-Eastern Federal University named after M.K. Ammosov (Russia) with coverage of 250 people from 18 to 24 years old, 120 of them girls, boys - 130 students. (Table 3. Distribution of basic values of youth in Russia)

According to the results of the Values of modern youth polls, to the question: “Choose three positions out of ten proposed values: Parents, relatives; Love; Healthy lifestyle; Material well-being; Education; Own family; Friends, communication; Favorite work; Rest, entertainment; Passion, hobby”. For specific content see tables 2 and 3.

Material well-being	20.2%
Parents, loved ones	38.2%
Education	9.2%
Recreation, entertainment	1.2%
Hobbies, hobbies	1.5%
Love	5.3%
Friends, communication	3.2%
Action for China's future	18.9%
Favorite work	0.9%
Healthy lifestyle	1.4%

Material well-being	34.9%
Parents, loved ones	32.6%
Education	10.2%
Recreation, entertainment	7.1%
Actions for the future of Russia	4.3%
Love	3.5%
Friends, communication	2.4%
Hobbies, hobbies	2%
Favorite work	1.9%
Healthy lifestyle	1.1%

(Table 2)

(Table 3)

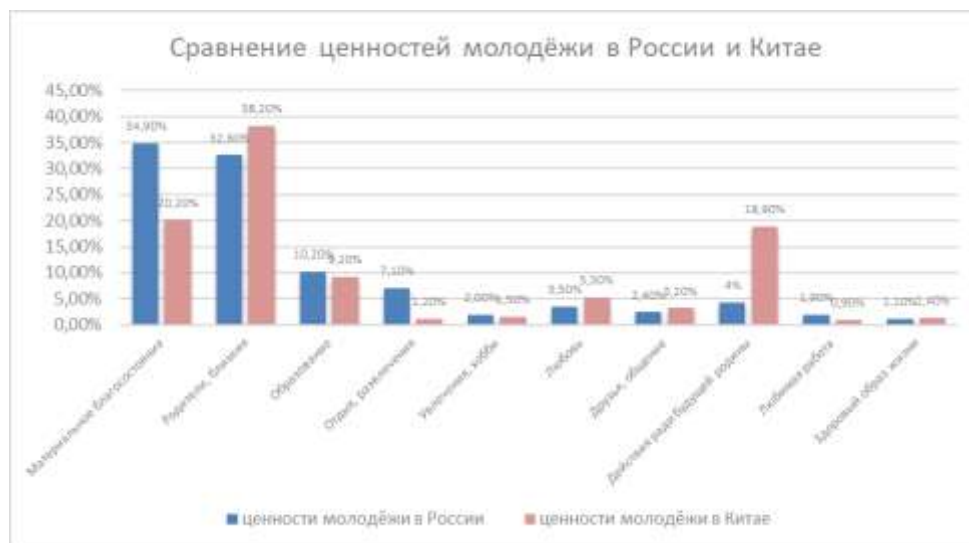


Fig.1: Comparison of the values of youth in Russia and China.

Let us give a brief explanation of the survey results: the similarity in the answers of the students of Russia and China is observed on the questions about relatives and friends, family and friendship, the role of education; the desire for material well-being among Russian students is much higher than among Chinese students. Such a

result may be associated with the disdainful attitude of Chinese youth towards wealth and a great desire to become a person in accordance with traditional Chinese educational values ("Unjust interests and wealth are like clouds in the sky to me" - Mencius). In the area of patriotism, Chinese youth are more willing to contribute to the development of their homeland than Russian youth.

We agree with the authors Li Wuyi [25], Tao Hong [36], Tang Chuangsing [26] that the patriotic attitude of the Chinese youth is serious. According to Li Wu's poll, 83% of Chinese respondents considered themselves a patriot. Author Tao Hong also showed in her poll that 85.6% of Chinese youth are ready to give all their strength for their homeland. Tang Chuangsing believes that patriotic education has an important role to play in Chinese education, and the most important value is patriotism for contemporary Chinese values.

According to the results of surveys by the Public Opinion Fund conducted in 2014, 53% of young Russians, when asked: "What life goals, in your opinion, do today's youth most often set themselves?", First of all, they noted its desire to achieve material well-being and enrichment; secondarily (19%) - getting an education; in the third place (17%) - work and career [24].

However, this does not agree with the theoretical views of the authors Lutsenko Ekaterina, Bazhenova Natalya and Bogachenko Natalia. According to their survey results, the value of "family" was first in the hierarchy of values, the value of "self-improvement" was second, and the value of "health" was third [27].

The formation of the value orientation of young people depends on their value basis. When discussing the reasons for the formation of values in Chinese youth, we must first of all understand the transformation of the value basis of education in China. Thus, the main features of the transformation can be presented as follows (Table 4).

Table 4: Transformation of the value foundations of education in the PRC

1949 -----2021

emphasis on education -----	neglect of education -----	big role of education
emphasis on science -----	denial of science-----	great importance of science
respect for the teacher -----	"contempt" for the teacher -----	reverence and greater respect for the teacher
ignoring history -----		high role and recognition of history
lack of rule of law -----		strong emphasis on the rule of law
little internationalization -----	no internationalization -----	high internationalization
practice accounting -----		strengthening the value of the practice
socialist morality -----		socialist morality
lack of religion -----		lack of religion

Answering the question posed: how and why the transformation of the value foundations of upbringing took place, one can come to the following general conclusions: the goal of upbringing was transformed from an orientation towards strengthening the moral foundations of citizens, towards the integration of morality and knowledge/skills - towards the upbringing of morally stable and educated people. The content of education from traditional Confucian moral precepts, such as "Three cardinal and five permanent virtues" was transformed into modern "Basic socialist values"; the values of upbringing turned from respect for traditions into their rejection, then again - into the revival of traditions. In modern conditions, they represent a dualism of values: traditions and modernization, preservation and transformation, Chinese folk and international culture. In general, the processes of origin, formation, development and transformation of values go through 3 periods: basing the education of young people on traditions; denial of the dominant role of traditions in education; return to traditional values and acceptance of the dual nature of values; the desired qualities of the development of value orientations of young people is a transition from an emphasis on restrictions in freedom and depending on teachers to independence and critical thinking. These transformations were associated with changes in socio-economic conditions.

CONCLUSION

The values of upbringing in China and their historical transformation have the following features: the special importance of upbringing, respect for teachers, the ability to acquire knowledge, display talent, etc. in the

Chinese education system have been actualized in all its periods of formation and development; respect for God and Taoist educational values such as "wuwei", the rejection of numerous desires, as a rule, do not have much importance in Chinese upbringing, with the exception of the Shang dynasty in relation to God and the specific sphere of influence of Laozi; the value foundations of education were transformed from a strong emphasis on teaching morality to integrating moral and intellectual qualities. At the national level, moral education has always been recognized as more important than intellectual education: the content of moral education has passed from the traditional Confucian "Three cardinal and five permanent virtues" to modern "socialist" ones. The peculiarity of the transformation lies in the fact that the values of upbringing in China have been transformed from encouraging respect for traditions to opposing traditions and then, again, to respecting traditions. The modern values of youth education represent a symbiosis of tradition and innovation, inheritance of the past and transformation, "Sinification" and internationalization. There is a transition from hierarchy to equality, from priority to justice, from individual coercion to respect for personal freedom and dependence on teachers to student independence. In general, the processes of origin, formation, development and transformation of values go through 3 periods: basing the education of young people on traditions; denial of the dominant role of traditions in education; return to traditional values and acceptance of the dual nature of values in modern conditions. We believe that the study of the value foundations of education in China, which are distinguished by the stability of their formation, will serve as a scientific basis for further research in the field of education.

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